

Rev 14:1 And I looked, and saw, a Lamb stood on Mt. Zion, and with Him one hundred forty four thousand Yisraelites, having His Abba's Name written in their foreheads.

Mt. Zion stands for the eschatological victory, which according to the Revelation, is the new Jerusalem which comes down from heaven from יהוה.

Time for a reality check with all this doom and COVID gloom!

We are truly blessed as we walk mingled among the nations with our standing and status assured in the Jerusalem above, unlike the world in chaos without hope dwelling in the Jerusalem below!

So let's do a quick eschatology check to see if we're deceived by the whore or not?

Isa 56:2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Isa 56:6 Also the sons of the stranger, that join themselves to יהוה , to serve him, and to love the name of יהוה , to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant.

Isa 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of יהוה , honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

Isa 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith יהוה .

Heb 12:22. But ye are come unto mount Zion, and unto the city of the living elohim, the heavenly Jerusalem, and to an innumerable company of angels, o the general assembly and church of the firstborn, which are written in heaven, and to יהוה the Judge of all, and to the spirits of just men made perfect.

The true litmus test can be made with the Mt. Zion prophecy of Isaiah 66 do we match it or do we conflict with it?

Gen 12:3: Now יהוה had said to Avram, Get out of your country, and from your mishpacha, and from your abba's bayit, to a land that I will show you: And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a bracha: 3 And I will bless them that bless you, and curse him that curses you: and in you shall all mishpachot of the earth be mingled ("Va'avarechah mevarachecha umekalelecha a'or ve'nivrechu vecha kol mishpechot ha'adamah").

Contemporary scholars, lacking faith, have divided the book of Isaiah into three sections:

- I. to Isaiah of Jerusalem (ch. 1-39),
- II. to a prophet at the time of the exile (Deutero Isaiah ch.40-55)
- III. and to a post exilic prophet (the Third Isaiah ch. 56-66).

Chs, 1-39 are addressed to the nation during the Assyrian invasions (740-700BCE),

Chs.40-55 to the exiles in Babylon (600-539 BCE)

Chs, 56-66 to the community after its return to the land (539-500 BCE).

Isa 9:8. the nations, say in pride and in arrogance of heart: "The bricks are fallen, but we will rebuild with cut stones. The sycamores are cut down, but we will replace them with cedars."

Jn 12:37 But though He (Yeshua) had done so many nisim before them, yet they believed not on Him: 38 That the saying of Yeshayahu the navi might be fulfilled, which he spoke saying vuvh, (Is 53:1 "who has believed our report? And to whom has the Arm of the Master vuvh been revealed?") 39 Therefore they could not believe, because Yeshayahu said again, 40 (Is 6:10 "They have blinded their eyes, and hardened their levavot; that they should not see with their eyes, nor understand with their levavot, and return, and I would heal them.") 41 These things said Yeshayahu, when he saw His tifereth, and spoke of Him.

John has no problem attributing "Proto-Isaiah" (Is. 6:10) and "Deutero Isaiah" (Is. 53:1) simply to the prophet Isaiah!

Isaiah 66.

Isaiah 66 ends with a **vision from the heavenly court where there's covenant restoration** within YHWH's kingdom of righteousness.

Aaron>Ithamar>Eliazer.

General Levites were not admitted into the priesthood but served as laborers to the priesthood!

Isaiah 66:18 For I knowing their works and their thoughts: shall come, and I will gather all nations and tongues; and they shall come, and see My tifereth. 19 And I will put an ot on them, and I will send some of them as survivors to the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tuval, and Yavan, to the coastlands far off, that have not heard of My fame, neither have seen My tifereth; and they shall declare My tifereth among the Gentiles. 20 And they shall bring all your brothers for an offering to יהוה out of all nations יִגְּוּ גוֹי upon horses, and on mirkavot, and on litters, and upon wagons, and upon swift beasts, to My kadosh mountain Yahrushalayim, says vuvh, as the children of Yisrael bring an offering in a clean vessel into the Bayit of YHWH 21 Mingled לִקְחָה "laqach" among them la-kohanim la-leviyim, says vuvh. 'laqach kohen leviyiy amar יהוה

The opening of Isaiah 66:1 "**no earthly temple can contain יהוה**" is balanced with its conclusion, "**to the heavens and the earth**" - a new Creation by יהוה! The visionary temple is a place of universal worship.

We know the priesthood under Malki-Tzedik is very different from what was under the law (Book of the Law).

For under the law one family (Aaronic) from one tribe (Levi) exclusively was admitted to the priesthood and the Gentiles, as unclean, were so far from having it in their power to discharge that priesthood that they were forbidden to enter into the temple!

Yet here in Isaiah 66 the Gentiles are elevated by YHWH to the highest honor. Now unclean and polluted nations are reckoned to be a holy people (as in Ex19) all are admitted inside (V.19).

This then must be speaking *after* Messianic Reformation when the Aaronic priesthood would be changed and cease. Because under the Book of the Law the Aaronic priesthood didn't admit Gentiles or any other tribe but Levi.

Num 18:7 Therefore you and your sons with you shall shomer your kohen's office for all things pertaining to the altar, and inside the veil; and you shall serve: I have given your kohen's office to you as a gift for service: and the ger that comes near shall be put to death.

V.22 Neither must the children of Yisrael from now on come near the Tabernacle of the congregation, lest they bear sin, and die.

Deut 23:1 He that is wounded in the stones, or has his private member cut off, shall not enter into the congregation of vuvh. A bastard shall not enter into the congregation of vuvh; even to his tenth generation shall he not enter into the congregation of vuvh

In Isaiah 66 we find non-Israelites in the priestly service unseen since the mixed multitude (Ex 12) at the Book of the Covenant mountain (Ex 19).

In a Book of the Law reality none but those from the tribe of Levi could be taken into, in a literal sense!

But here, Gentiles are said to be taken as such, so it **can't** be a literal Book of the Law interpretation. It has to be a literal Book of the Covenant reality after Messianic Reformation and as such it's talking about the Gentiles coming up to the temple - **"all your brethren"** (V.20) - **all tribes together as priests** (as in Ex 19) **"mingled"** לקה **"laqach"** (V. 21) **with the Levites** (a tribe) - **all one** (in Messiah, Gal 4:28, 1 Peter 2:5).

V21: **"And from them likewise I will take some la-kohanim la-leviyim, said יהוה"** (MT).

There is no conjunction **"and"** in the text! It doesn't say (KJV) **'and I will also take some of them.....'**

It doesn't say **"for priests and for Levites"** that would be, **"le-kohanim u-le-leviyim"** which does not appear in the text but is the added KJV translation.

"Mingled" לקה **"laqach"** among them la-kohanim la-leviyim, says vuvh.
'laqach kohen leviyiy amar יהוה'

This is the fulfillment of the promise to Abraham GEN 12:3 and in you shall all mishpachot of the earth be mingled.